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DEC 19 1904

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A Christmas Hymn.

Oh, come ye faithful and adore
The Way that many miss,
The Truth the prophets sought of yore,
The Life that Lighteth this.

To-day the Angels sing in Heaven
Of God's completed plan:
To-day the Son of God is given
To be the Son of Man;

Heaven floods to-day the sentient earth,
All bounds and barriers cease;
Angels and men acclaim one Birth,
One Christ, one Prince of Peace.*

—Charles Mills Gayley

*Recited by the Angel Gabriel. In "The Star of Bethlehem."
To be sung to the tune, "The Prince of Peace."

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The Pacific Churchman

San Francisco, California

Volume XL. DECEMBER 15, 1904. Number 10.

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HYMN OF THE NATIVITY.

It was the winter wild,
While the heaven-born child
All meanly rapt in the rude manger lies:
Nature, in awe of Him,
Had doffed her gaudy trim,
With her great Master so to sympathize.

No war, or battle's sound,
Was heard the world around:
The idle spear and shield were high uphung:
The hooked chariot stood,
Unstained with hostile blood:
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds, with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the wild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmed wave.

Ring out, ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of heaven's deep organ blow.

—JOHN MILTON.

I wish I had time to tell at length the story which lies before me of a good Bishop across the Atlantic. He was a widower, he had an only daughter, married and gone to live in the Far West, and the Bishop was going to spend a happy Christmas with them. It was a four days' journey by train. There was a large party of travelers, who were moving incessantly, up and down the cars, and everybody had a smile and kindly word for the Bishop, and he the like for them. But it would be hard to describe the consternation which fell upon them all when first a high wind arose, and then the snow came in blinding sheets, and the drifts piled higher and higher, and the train moved more and more slowly, and at last stopped altogether. And it was Christmas Eve! Of course there were howls from the poor children and some tears from the mothers. But there was also the Bishop. "They would have a Christmas tree anyhow," he said, and they would hope to get to their journey's end in time for some turkey and pudding. He went to the porters and begged for coffee and soup packets, went among the richer passengers and begged for the presents which they were taking to their friends, trusting that they would either buy more or enjoy the luxury of having bestowed them on the distressed. And he was met with a marvelous response, boxes of bon-bons, flasks of scent, warm mittens, toys and games, and picture books. And then pressing into the service one of the college students in the train, none other than the Harvard "half-back," he and some others got out into the wood with emergency axes, and worked away at the roots of a tree, which was at once dragged into the car, and they dressed it up, and it was verily a glad sight. Then the children were put to bed. There were a great number of Germans among these, and the Bishop said a few words to them in their own language, and asked them to say a prayer, and a chorus went forth which they had learned in fatherland:

Ich bin klein
Mein Herz ist rein
Soll niemand darin wohnen
Nur Jesu allein,

with the Lord's Prayer following. The storm ceased in the night, and next morning the train went on its way merrily and reached its destination, and I dare say the good Bishop preached a good Christmas sermon in the parish church, but it could hardly have been a better one than he preached in the cars on Christmas Eve.—*Peter Lombard in Church Times.*

Christians, awake, salute the happy morn,
Whereon the Saviour of mankind was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice, "Behold,
I bring good tidings of a Saviour's birth
To you and all the nations upon earth:
This day hath God fulfilled His promised word;
This day is born a Saviour, Christ the Lord."

He spake; and straightway the celestial choir
In hymns of joy, unknown before, conspire:
The praises of redeeming love they sang,
And Heaven's whole arch with Alleluias rang:
God's highest glory was their anthem still,
Peace upon earth and unto men good-will.

The Christ of the Andes.

A rather remarkable case of arbitration was brought to light at the Peace Congress in Boston, and certainly deserves wider publicity in this Christian land than has as yet been given to it. So far as known the Lend a Hand Magazine is the only publication in which it has found a place. It is worthy of being published far and wide. It is a well known fact that for seventy years or more there has been serious trouble over the boundary line between Chili and Argentina. Not long ago two Roman Catholic priests came to the conclusion that this state of things ought to be stopped. So they went up and down through the two countries trying to arouse public sentiment to settle forever the disputed question over which there had been so much quarreling. As a result of this agitation the boundary line was definitely settled and upon this boundary line, on a peak of the Andes 14,000 feet above the level of the sea, there has been erected, upon a granite pedestal symbolizing the world, a bronze statue of Christ, twenty-six feet in height, representing Our Lord with one hand upraised and the other grasping a somewhat conventional cross. The statue bears this inscription in Spanish: "These mountains will crumble to dust ere Argentinians and Chilians break the peace which at the foot of Christ the Redeemer they have sworn to keep." Benavente, Bishop of Cuyo, was the first to suggest this monument, and Senora Angela de Costa, the president of the "Christian Mothers," one of the largest women's organizations in South America, secured from the two governments the necessary authority for its erection. The sculptor was Mateo Alonzo, an Argentinian, not unknown in the old world. When the monument was erected the pillars marking the boundary line and the fortresses guarding it were removed. The statue was unveiled March 13, 1904, and has been given the unique title at the head of this article.

The Pacific Churchman

Speaking the Truth in Love.

DECEMBER 15, 1904

CHRISTMAS

"But will God in very deed dwell upon the earth?" prayed Solomon of old, and thought only of dwelling in temples made of stone. Little did his vision of the future reach out to the answer which Christmas gave to his humble question. The Christmas story is just the story that God in very deed did come to dwell on earth. The angels, the shepherds, the kingly wise men, even the lowly beasts beside the manger are to our eyes but the signs that heaven and earth and all living things unite to bless and praise Him who poured out his life into frail human form. He came in very deed to dwell among men, to proclaim to them that heaven and earth are not far apart, that eternal life is but the best of temporal life, that man is not himself until he reaches God. Therefore we rejoice on Christmas Day. Therefore burst our hearts with love for the little Babe of Bethlehem.

CHURCH DEBTS AND MISSIONS

It is said and has recently been urged with great plausibility, that a church which is in debt has no right to contribute to missions. A church debt becomes in the eyes of many a devout Christian simply a ground for shutting up his sympathies and his interests from all contact with the outer world. Many another feels that such an attitude cannot be right and yet is puzzled to know a way out.

The way out, we believe, consists in a proper appreciation of the nature of a church debt. There is a kind of church debt which ought to stop all contributions for missions. When a church has failed to pay its ordinary bills, is running behind in its income and has nothing but ruin to face, it cannot give outside. To do so would be like the spendthrift who, with innumerable creditors constantly beseiging his door, gives large sums to charity. But such a condition is a rare one. We do not mean to describe by it the ordinary parish which often ends its year with a deficit. That is to be expected. Any parish which is doing its work well will always be crowded for money. By church debts we do not refer, then, to a state of financial ruin, which ought to stop all outside contributions, nor to the state of chronic insufficiency of income which almost every earnest parish must expect. We refer to debts incurred for purposes of enlargement of the work. Money must often be borrowed to build a new church or a parish house or a rectory or to enlarge or improve old buildings. Now when money is borrowed for such a purpose it is obviously because of a "growing business," if we may use the term. It means more business, more people reached by the church's ministrations larger congregations a position of greater influence in the community. It is borrowed for exactly the same reason that a business house borrows to erect a new store or to branch out in some other way. It is capital borrowed for investment. It is, therefore, not at all an unpaid bill nor an obligation demanding immediate settlement and taking precedence of all other obligations. Sometimes when such a debt is spoken of, one can almost see the hungry and half-clothed children of the creditors, so piteous is the appeal. But there are no such people. Creditors there are; but they have loaned at good interest and on good security. In getting the interest they are getting what they desire. The interest is of course often a heavy charge on a parish and in that case a parish must be careful of how it undertakes new ventures. Such a parish cannot be expected to give quite so largely or so frequently to the many outside calls as one which is free of debt.

If that be the true nature of the ordinary church debt, we see at once its bearing upon the question in hand. In a very real sense the church exists for missions. The obligation to spread the Gospel rests upon the whole church; and what is her responsibility as a whole is surely the responsibility of every part. The parish with a heavy debt may not give so much as the parish with none; but to give regularly, conscientiously and in fair proportion to the whole field of missions is its duty and its privilege.

INTELLECTUAL LEADERSHIP

The New York *Churchman* in a recent editorial upon the treatment of the Revised Version at the General Convention, took occasion to score the Church for her lack of interest in higher intellectual matters and adduced some illustrations of the attitude of bishops and deputies in Boston. The charge is unfortunately too true. Strong as is our leadership as a Church in many social questions, marked as is our influence in the life of the great cities of the land, in the world of scholarship we can claim neither leadership nor great influence. With a few very brilliant exceptions, Biblical, theological and historical scholarship in this country is in the hands of others. We wonder why. It is certainly not because of our lineage and historic character; for in England the great leaders are very largely of the Church. The great universities of the land are historically centers of church life. If our condition is different it must be because we lack some quality possessed by the Church in England. Now, the Church in England is of the whole people in a very true sense, and her interests are as wide as the national life. It may be that it is that very touch upon the whole national life which we lack. In some matters we are ready to plungs right in. In others we hold ourselves aloof. Our intellectual life is apt to be very much concerned with our own affairs alone. Our bishops declined thirty years ago to have any part in the revision of the translation of the Bible. We have given ourselves a little private indulgence in the Marginal Readings Bible. In religious education, although we have in some ways the most perfect basis for a system, we have had almost no part in the formation and work of the great Religious Education Association. We might continue the enumeration; but we desire merely to suggest a possible cause for the fact.

There are, however, very hopeful signs. Our Sunday School work is obtaining national recognition. Our seminaries are steadily growing in effectiveness. Our intellectual life is, we believe, becoming constantly more catholic in its interests.

On this Coast there is a very evident stir among the clergy. The Divinity School at San Mateo is now well established. The laymen are feeling the impulse. The Canterbury Club recently formed in Alameda County exists specifically to offer a medium for stimulating discussion and for an expression of the best thought of this Coast in direct touch with the life of the Church. All these things are good. They call for the sympathy of every loyal churchman. It is not necessary that we should lag behind. It is our own fault if we do.

Some Yellowstone Tints.

Here *de profundis* lined on nature's face
Expression of the struggling fires within,
Though hushed the aeons of volcanic din
That everywhere earth's scars appalling trace.
A marvel-land, this lava's lingering place,
Where steam-veiled waters turquoise beauties win
And glistening terraces flash back again
The spectrum hues that shine from stellar space.
God's greater wonderland is only when
In troubled depths of human hearts He sees
Revealing fountains of the Saviour's love
Upbubbling to illume to mortal ken
Life's glories fiery ordeal ever frees
Irradiate with dayspring from above.

W. F. N.

Fort Yellowstone, Wyo.
Sunday next before Advent, 1904.

LOS ANGELES LETTER.

After an absence of nearly five months in Europe and at the General Convention, Bishop Johnson is again at his desk, to the great satisfaction of his clergy and the general encouragement of the work.

If Bishop Restarick found his sojourn in Los Angeles something of a "strenuous life," he, at least, cannot complain of want of appreciation on the part of the people. On Sunday, November 20th, he preached at St. John's in the morning, the Church of the Angels in the afternoon and at St. Paul's in the evening. On Monday he was entertained by the Clericus at luncheon at the hotel Van Nuys, on Broadway. Tuesday he addressed a united meeting of the city branches of the Woman's Auxiliary. Thursday he preached a Thanksgiving sermon at All Saints' Chapel. Friday he addressed the Advent meeting of Sunday School teachers and pupils at the Pro-Cathedral. What he did on Wednesday has not been reported, but if he was allowed to languish in solitude the matter should be investigated and the responsibility fixed where it belongs.

An epidemic of Church bazaars indicates that the Guilds of the various churches are responding to the spirit of work that comes with the autumn days. As to the bazaar, how would the Church get on without this institution, which combines so happily giving and receiving and makes cheerful givers (and such God loveth) of even the reluctant? What was St. Paul thinking about?

The Local Assembly of the Daughters of the King held its second annual meeting at St. Athanasius' Church October 26th. There are now six chapters in Los Angeles, and much good work is being done in the way of visiting the sick, assisting the poor and cheering the homesick. For this last named work no city affords greater opportunity than Los Angeles with its annual influx of visitors, many of whom are exiled from home by the necessities of health. That the Daughters of the King are recognizing the call to social as well as spiritual service is one of the encouraging signs of progress in the Church.

The Clericus has been reorganized and will hold its meetings every Monday morning. The attendance will be stimulated by a luncheon at alternate meetings. It would be an interesting experiment if some Clericus would adopt the plan of a weekly clerical tramp to the mountains or a semi-monthly tennis tournament, with a heavy fine for the man who talks about his work. Ministers, still under excitement from the strain of Sunday, love to "discuss" and "report" on Monday, which only multiplies cobwebs and gathers dust. What they need is fresh air and sunlight.

At the call of the Sunday School Institute a well attended meeting of clergy, superintendents and teachers was held at the Pro-Cathedral Monday, November 7th, to consider the subject of enrollment and attendance marking. A plan was formulated, the details of which are to be announced later. The monthly lectures to teachers by the Rev. Robert L. Windsor are being received with considerable interest. The Sunday School Institute is one of our most valuable Diocesan organizations.

The removal of the Rev. George Robinson to Palo Alto will be a distinct loss to the Diocese. Resolutions of regret were passed at a recent meeting of the Clericus.

The appointment of the Rev. Mr. Thursby to the Church of the Ascension Boyle Heights fills the one recent vacancy among the churches of the city. Mr. Thursby was at one time associated with Bishop Johnson in the East and is said to be specially successful with boys' work. He will find ample scope for his talents in Los Angeles.

The Rev. Stephen F. Sherman and his family have moved into the new rectory at St. Athanasius'. This, the newest, is also one of the best organized and most energetic parishes in the city.

One thousand dollars were sent by the Diocesan Branch of the Woman's Auxiliary for the United Offering at the Triennial Service in Boston. Mrs. Hubert, President of the Diocesan Branch, conducted a conference at Pierce Hall on October 12th, during the Convention.

The Rev. Charles E. Spalding of Coronado has just returned from a missionary trip among the Indians of San Diego County. He reports that they are in great need of seeds of various kinds, to sow for the winter crop. The interests of the Indians were discussed at a meeting of the Sequoia League held at Simson Auditorium Friday evening, November 25th, and presided over by Bishop Johnson, who has always taken an active interest in Indian affairs. The Indians now in question are not the Warner Ranch Indians, for whom provision has been made, but those of the Campo reservation. They are said to be in extreme destitution, living almost exclusively on ground acorns.

T. C. M.

NEW MEXICO AND ARIZONA.

The Rev. Franklin Davis has taken up work at Mesilla Park, New Mexico.

The Rev. Halbert N. Palmer has been appointed Missionary at Nogales, Arizona.

The Rev. Jos. McConnell has resigned Douglass and Bisbee to take up work in Los Angeles.

The Rev. Mr. French has resigned his work at Las Vegas and removes to Springfield, Ohio, about January 1st.

The Rev. W. R. Dye has been placed in charge of the work at Santa Fe.

The Rev. Edward McQueen Gray is General Missionary for the Pecos Valley, having been appointed thereto soon after his Ordination to the Diaconate in June last.

These items are taken from the October number of the New Mexico and Arizona Mission, which, for the most part, is a record of faithful work.

ALASKA.

An item or two from the **Cross Bearer,** published at Ketchikan, will, perhaps, be interesting, and many will be glad to learn that the Rev. Chas. E. Rice is steadily improving in health, and thinks that he can, if necessary, go to the interior again in the spring. The hospital at Valdez is in great need of surgical supplies, especially rubber sheeting, a hypodermic syringe and a clinical thermometer. Indeed, Sister Dean would be glad to have two each of the latter two instruments. Address, Good Samaritan Hospital, Valdez, and Bishop Rowe Hospital, Skagway. The Rev. A. H. Hoare, priest in charge at Circle City, contributes some account of his work. He has four stations to look after this winter, owing to lack of men: Fort Yukon (just within the Arctic circle), Circle City, 99 miles higher up the river, Eagle City, 190 miles above Circle, and Kechumstock, 80 miles up trail from Eagle. After his ordination at Sitka, Mr. Hoare, with the Rev. J. Hawksley, a C. M. S. missionary, paddled their canoe to Eagle, where are about 150 Indians, most of whom have been baptized by Church of England missionaries, and 29 of whom partook of Holy Communion during Mr. Hoare's 10 days' stay there. The offertory amounted

to $12.25, a bar of soap and a much-bitten plug of tobacco. The little cabin in which the services are held would not hold all the congregation, though they sat on the floor, and the people are begging for a church, which can be built for $3000, a low price in that region. Mr. Hoare hopes to build it next summer. The people have voluntarily offered to give up their gardens, which they have cleared and prepared with much labor, for the site of the church. At Fort Yukon there were 80 cases of diphtheria and 17 deaths, but Miss Woods has succeeded in arresting the disease, though she was attacked by it herself. Contributions for Eagle City Church should be sent to "Treasurer, Church Missions House, 281 Fourth Av., N. Y.," and marked "Building Fund, Eagle City." Among "Things to be thought about" the **Cross-Bearer** points out that "to the clergy in Alaska it will at times be trying" to enforce the new and more stringent law respecting the remarriage of divorced persons. Marriage is a fast and loose arrangement with the native, and it is difficult to explain to him why the Church must refuse to remarry him.

GENERAL NEWS.

Bishop Moreland of Sacramento preached on Sunday, December 4th, at the Church of Heavenly Rest, New York. He said that in 92,000 square miles of Northern California and Western Nevada the population has dwindled to 42,000. In six counties there is not a Christian church. In one of the largest counties the only place of worship is a Chinese josshouse. Scores of mining camps in Northern California are without a minister. As these camps are run by New York capital, he argues it is the duty of the people of the East to aid in his work. He needs $60,000 endowment, half of which has been pledged.

The clergy of Trinity parish, New York, have announced that under no circumstances will divorced persons be married by any of the clergy of that parish, nor will such marriages be permitted either in the church at Wall street and Broadway or in any of the parish's eight chapels. The announcement was signed by Rev. Dr. Morgan Dix and the clergymen of the various chapels in the parish.

In their conference at Boston the other day the General Missionary Committee of the M. E. Church appropriated $1,220,000 for work—$701,500 to be expended in the foreign field and $518,000 on domestic missions.

The Free Kirk Muddle.—As has been mentioned in previous issues, twenty-four ministers of the Scottish Free Church refused in 1900 to assent to the union with the United Presbyterians which the rest of the Ministers upwards of three hundred, had agreed to, and on August 1, 1904, were adjudged by the House of Lords to be the sole owners of the Free Kirk property. More recently the Court of Session in Edinburgh has ordered the immediate enforcement of the Lords' Judgment. This order having been issued during the parliamentary recess, the United Free Churches, as the combined U. P. and Free Kirk are now styled, can get no special act passed for their relief, and so far as appears at present, must forthwith turn over benefices, buildings and funds, valued altogether at $55,000,000, to the twenty-four Ministers of the "Wee Frees" and their parishioners, numbering perhaps 5,000, most of whom live in the Highlands, to be at their sole and absolute disposal. The incident deserves the careful consideration of other churches, both as regards the amount of valuable property accumulated in little more than half a century by a Church whose members are for the most part in the very humblest walks of life, and also in view of the fact that, according to the ruling of the highest tribunal in Great Britain, if the twenty-four immovables had followed the overwhelming majority of seceders the whole of the property would have been left without any rightful owners whatever.

Each of the Czar's ministers is practically supreme in his own department. This independent supremacy of the different ministers is one of the main causes of Russian bad faith. Almost always some intrigue is on foot, of one group against another, as when recently the Minister of the Interior forced Minister Witte to resign the portfolio of finance. Not long before, Witte had said that he could be Minister of the Interior if he wanted to, but that he had a better job. The Minister of Foreign Affairs is unable to fulfill his promises on this account, and even the Czar is practically powerless before ministerial opposition. He has no means of keeping himself informed as to whether his instructions are carried out, in a land where all the newspapers are under the censorship of the Interior Department. This opposition is sometimes so open that he is said to have arisen recently in a rage at the council of ministers, demanding: "Am I Czar, or am I not?"—N. T. Bacon, in *Booklovers' Magazine.*

It is a wise saying of Bernard: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

A Word or Two on Church Music.

In a previous letter I alluded to the fact that the common practice in England is to sing the psalter, which is rarely done in America. Some years ago I spoke of this to the late John Henry Hopkins. His instant reply was: "Yes. Of course our custom is all wrong. If it were right, then, instead of 'O sing unto the Lord a new song,' it would be, 'O, read unto the Lord a new reading.' * * * Now I am prepared to admit that in many places, under existing conditions, the psalms cannot well be sung. But the reading of them in our larger churches is an abominable piece of laziness, evincing an ignorance of the Bible of which we ought to be ashamed. Two centuries ago Messrs. Nahum Tate and Nehemiah Brady, D. D., perceiving the anomaly of gabbling what was meant to be sung, thought to remedy the evil by putting the songs of David into English rhyme. We ought to try a better plan. It would not be difficult to sing a psalm in place of an anthem, to the old plain song, every Sunday for six months, by which time the congregation would be sufficiently accustomed to this style of music, and the psalter could be sung regularly. This is not a mere matter of sentiment. Surely, in worshipping God, we should try to do it in the way which He has distinctly approved.

It is also common in England, and uncommon in America, to chant the Litany; and the Litany, chanted, is far more impressive and touching than the Litany read. Let not the clergy say, I have no voice. Every priest has enough of a voice to chant with. Why is it that, in the Roman Church, one never finds a priest, old or young, who cannot sing his Mass? Our Divinity Schools ought to give sound instruction in this direction.

The Puritans, when they gained the upper hand, broke the old organs to pieces, and injured much other carved work "with axes and hammers." When the Church regained the position, she made, as it were, an unwritten compromise, to the effect that organs should be used, but other instruments should be proscribed. I am stating the fact quite broadly, knowing that fiddles and bass-viols were employed in many country churches. Now if anyone will read the Book of Psalms, he will find that the Lord ought to be praised with trumpets, with stringed instruments, with cymbals,—in fact, with every good instrument that exists. Therefore, let us be Scriptural, and reinforce our choirs with orchestral music.

Lastly, I offer a suggestion which I believe to be of immense utility. In some of the European cathedrals, and in a few of the London churches, use is made of "choir-rulers." These are persons, usually two in number, with strong, clear voices, who sing the alternate verses in psalms and canticles, and sometimes also in hymns. By this means the chanting is strictly antiphonal. No one who has not heard it can imagine how fine the contrast is, between the two voices and the full choir. And the relief afforded to the choir, by the alternate rest, is considerable. It is true that similar relief occurs, where a choir is divided into two parts, singing antiphonally; but how few American choirs are strong enough to be thus divided!

In places where due attention is paid to ceremonial, the rulers of the choir are vested in copes, and occupy seats without backs, near the chancel gates, facing eastward, a lectern or music stand being in front of them. But there is no magic in this arrangement. If attired in cassock and cotta, and seated in the stalls, they can sing nearly as well. It is obvious, however, that they ought to sit together. A baritone and a strong tenor will fill the positions to great advantage. This suggestion ought to solve a constantly recurring difficulty, and I hope it will receive attention in more than one Diocese along the Pacific Coast.

RICHARD H. THORNTON.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California, and published in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month

Office: Diocesan House, 731 California St. San Francisco, Cal.

Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.
50 copies to one address, $1.00 each.
10 copies to one address, $1.50 each.

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is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

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A. S. LLOYD,
General Secretary.

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CALENDAR.

16. Ember Day. "O Sapientia." Fast.
17. Ember Day.
18. IV. Sunday in Advent. (Violet.)
21. St. Thomas. (Red.)
23. Fast.
25. Christmas Day. (White.)
26. St. Stephen. (Red.)
27. St. John the Evangelist. (White.)
28. The Innocents. (Violet.)
30. Fast.

BISHOP'S APPOINTMENTS.

January to June, 1905.

JANUARY:—

1—Sunday after Christmas and Festival Circumcision—A. M., St. Luke's, San Francisco; Evening, St. John's, San Francisco.
8—I Sunday after Epiphany—Hollister.
15—II Sunday after Epiphany—A. M., Merced; Evening, Madera.
24—A. M., Grace Church, San Francisco—Opening of Fifty-fifth Annual Convention of the Diocese.
29—IV Sunday after Epiphany—A. M., Palo Alto; Evening, Trinity Church, San Francisco.

FEBRUARY:—

5—V Sunday after Epiphany—A. M., St. Andrew's, Oakland; Evening, St. Mary's, San Francisco.
12—VI Sunday after Epiphany—A. M., Fowler; Evening, Selma.
19—Septuagesima—A. M., Sausalito; Evening, Holy Innocents, San Francisco.
26—Sexagesima—Bakersfield and vicinity.

MARCH:—

5—Quinquagesima—A. M., St. Stephen's, San Francisco; Evening, Alameda.
12—I Sunday in Lent—A. M., Church of the Advent, San Francisco; Evening, St. James', San Francisco.
19—II Sunday in Lent—A. M., St. Paul's, Oakland; Evening, St. Paul's, San Francisco.
26—III Sunday in Lent—A. M., Salinas; Evening, King's City.

APRIL:—

2—IV Sunday in Lent—A. M., St. John's, Oakland; Evening, Cathedral Mission.
9—V Sunday in Lent—A. M., Trinity, San Jose; Evening, Christ Church, San Jose.
16—Palm Sunday—A. M., St. Peter's, San Francisco; Evening, Grace Church, San Francisco.
21—Good Friday—Evening, St. John's, San Francisco.
23—Easter Day—A. M., Trinity, Oakland; Evening, St. Luke's, San Francisco
24—Monday in Easter Week—A. M., celebration of the Holy Communion at Iona churchyard.
30—I Sunday after Easter—A. M., Paso Robles; Evening, San Miguel.

MAY—

1-5—Salinas Valley Missions.
7—II Sunday after Easter—A. M., Menlo Park; Evening, Berkeley.
16—Corte Madera.
21—IV Sunday after Easter—A. M., Hanford; Evening, Fresno.
26—Examinations at Church Divinity School.
28—V Sunday after Easter—Santa Cruz and vicinity,
31—Ember Day Annual Ordination for Church Divinity School.

JUNE:—

4—Sunday after Ascension—A. M., Sonora; Evening, Tuolumne.
11—Whitsunday and St. Barnabas—A. M., Cathedral Mission; P. M., Ross San Rafael.
18—Trinity Sunday—A. M., San Mateo Evening, Los Gatos.
25—I Sunday after Trinity—A. M., Niles P. M., Centerville.

At each of his visitations the Bishop would like to have the records ready for inspection. Other visitations, not conflicting with previous engagements, will be made as usual when desired.

WILLIAM F. NICHOLS.

The Archdeacon has received a large quantity of Missionary Literature from the Board of Missions in New York, and would be very glad to send it to any clergy who may desire it. The address is Ven. John A. Emery, 731 California Street, San Francisco, and he will prepay postage on all matter sent out under this notice.

PERSONALS.

The Rev. R. E. Lee Craig has resigned the Rectorship of St. Paul's Church, San Rafael.

The Rev. Wm. Higgs has removed from Fowler, Cal., and become Assistant in the Parish of St. John the Evangelist, San Francisco. His address is 120 Julian Avenue, S. F.

The Rev. F. B. A. Lewis, M. D., has returned from the Coast and resumed his work in connection with St. Luke's Church, San Francisco.

The Rev. Wm. T. Manning, D. D. Vicar of St. Agnes Chapel of Trinity Parish, New York, has been elected to the Bishopric of the New Diocese of Harrisburg.

The Rev. C. H. McLane of the Diocese of Pennsylvania is temporarily in California, and is taking services under the license of the Bishop and at the appointment of the Archdeacon.

The Rev. J. Clarke Robbins, who has been for a year in charge of St. Andrew's Church, Bridgeton, New Jersey, has been unanimously elected Rector of the Parish and urged to remain there.

The Rev. Chas. E. Woodcock, D. D. Rector of St. John's Church, Detroit has announced his acceptance of the election to the Bishopric of Kentucky.

Sister Julia asks us to inform our readers that the *"Sheltering Arms"* has removed from Harrison and Second Street to 1138 Balmy Street, near Twentyfifth between Folsom and Harrison.

CONVOCATION OF SAN FRANCISCO.

The regular Autumnal Meeting of the Convocation was held Thursday, December 1st, in St. Paul's Church, Oakland.

The opening service was the Celebration of the Holy Communion. The celebrant was the Rt. Rev. S. C. Partridge D. D., Bishop of Kyoto, Japan. The gospeller was the Rev. Wm. Carson Shaw, Dean of Convocation, and the epistoler, the Rev. L. C. Sanford, Se

retary. The Sermon was by the Bishop of Kyoto, from the text: "There is one Mediator, the Man Christ Jesus" (I. Tim. ii., 5) and consisted in large measure of the setting forth of the Oriental conception of a mediator, and of its exact correspondence to the Christian teaching.

At the meeting for organization it was found that twenty-four clergy were present belonging to the Convocation and nine visiting clergy. There were also present lay delegates from six parishes and missions. The visiting clergy were extended the courtesies of the gathering.

After the roll-call and the reading of the minutes Convocation took a recess for the enjoyment of the bounteous luncheon served by the ladies of St. Paul's parish.

On reassembling Convocation proceeded to the election of permanent officers. The Rev. W. C. Shaw having declined re-election, the following resolution was unanimously adopted on motion of the Rev. Clifton Macon:

That the hearty thanks of this Convocation be extended to the retiring Dean of Convocation, the Rev. W. Carson Shaw, for his active interest and successful work as Dean of the Convocation of San Francisco.

The Rev. Louis C. Sanford was then unanimously nominated to the Bishop for appointment as dean. The Rev. Mardon D. Wilson was elected secretary, and Mr. Geo. H. Hooke treasurer, the Rev. David J. Evans and Mr. E. E. Osborn were elected on the executive committee, there being no other nominations in any case.

On motion the arrangements for the next meeting were left to the executive committee, and on further motion the Rev. D. O. Kelley, the Rev. E. L. Parsons and Mr. W. A. M. Van Bokkelen were appointed a committee to revise the By-Laws and Constitution, and to report to the next meeting.

A resolution presented by the Rev. E. F. Gee to the effect that the business meetings of Convocation be held in the evening drew out considerable discussion and was finally referred to the committee on revision of the by-laws.

The Convocation then proceeded to the discussion of the ever-recurring topic of apportionment, the special point being the effort to bring the matter home to the individual contributor. The appointed speakers were the Revs. W. Carson Shaw, N. B. W. Gallwey and Clifton Macon. They were followed by a general, and in many ways helpful, discussion.

Resolutions of thanks to Bishop Partridge for his sermon and to the people of St. Paul's Church for their hospitality were passed, and the convocation adjourned.

In the evening Missionary Meetings were held in St. Paul's Church, Oakland, where Bishop Partridge was the speaker; in Christ Church, Alameda, where the Rev. Dr. Clampett, Rector of Trinity Church, San Francisco, spoke; and in St. Mark's Church, Berkeley, where the Revs. L. C. Sanford and Mardon D. Wilson were the speakers.

DIOCESAN NEWS.

Alameda.—Christ Church.—Rev. W. N. Guthrie, Rector. The Parish Meeting on the 29th ult. began with the Litany in the Church, the reader being the Rev. F. U. Bugbee, after which an adjournment was taken to the Parish House. The Treasurer's report showed a small credit balance after meeting all liabilities. A discussion followed with a general result in favor of the acquisition of the Rectory property, and the Vestry was instructed to take the matter in hand and report to a future meeting. The following were elected on the Vestry: Messrs. W. Rigby, Senior Warden; S. M. Haslett, Junior Warden; C. M. Curtis, Treasurer; O. A. Harker, Secretary; L. H. Bates, C. E. Gibbs, E. A. Phelps, W. H. Field and F. B. Graves.

Berkeley.—St. Mary's Church. — The local Federation of Churches, which has usually arranged some kind of Union Service for Thanksgiving, asked this year to unite with the congregation of St. Mark's. The regular Thanksgiving Service was held; the Rector preached, the Pastors of the other Churches sitting in the choir and taking part in the Morning Prayer. The Church was so crowded that many were turned away. The collection for the Old Ladies' Home was taken in special envelopes. It was more than twice that of last year.

The unfortunate mistake of a reporter connected this service with the "Huntington Amendment," with which, of course, it had nothing whatever to do.

The Parish Meeting was held Tuesday, November 29th, but a quorum not being present, adjourned to Friday, when a large attendance was present. The former vestry was re-elected. The report of the treasurer showed an increase in expenditures, but an accompanying increase in receipts, and also a decrease in the debt. After the Parish Meeting the newly elected Vestry met and organized, with the result that the wardens and treasurer were re-elected, but the clerk, Mr. Braden, on account of ill-health, was unable to continue in the office. Mr. Edward S. Fowler was elected in his place.

On December 8th the St. Mark's Guild held a Bazaar for the new Altar fund. The receipts were about a hundred and forty dollars. An interesting programme was given, including two numbers by the St. Mark's Boys' Club. This Club has just published a very creditable paper. It intends to have an issue every month, and will aim to give news of Boys' Clubs and other Church items of interest to boys. On the twenty-first the boys hope to give an exhibition at the Seamen's Institute.

The Disciples have dedicated a new Church, and ground has been broken for a Methodist Church South. If these new churches are as well attended as the old ones a great work should be done in the College town.

Fresno. — St. James' Church. — Rev. Harvey S. Hanson, Rector. The Annual Parish Meeting was held in the Church on Tuesday, November 29th. Reports of Treasurer, Secretary, Guilds and St. Andrew's Brotherhood showed that the parish was in a healthy state, both numerically and financially, and that good work was being accomplished by the various organizations affiliated with and assisting the Church.

The following gentlemen were elected as Vestrymen for the ensuing year: Messrs. C. H. Emmons, B. J. Metzler, S. L. Strother, A. H. Mowat, W. Robertson, G. K. Fernald and Major G. F. Waterman. The first five were re-elected from the outgoing Vestry.

The choir gave a musical treat to the parish at Thanksgiving service. Rossini's famous "Inflammatus est" chorus was finely rendered, Mrs. Don Pardee Riggs sustaining the soprano solo in her faultless manner. Messrs. Merwin and Petty sang Handel's bass duet from Israel in Egypt, "The Lord is a Man of War," with splendid enthusiasm. Dudley Buck's Festival Te Deum in E Flat and Geibel's Jubilate Deo an da chorus from H. R. Shelley's "Life and Death" were all well rendered by the choir. A very large congregation attended the service and were delighted with the special music so impressively rendered.

A feature in the Parish Meetings was the generous recognition by the Rector and several Vestrymen of the past services of Mr. F. M. Lee, who had been Clerk of the Vestry for the past six years. He is leaving Fresno, and regretfully resigned the work which had been to him a labor of love for so long a time.

An interesting item in the Secretary's report, bearing on the growth of the parish, showed that six years ago the envelope system produced a revenue of $779. Now it is nearly $1,800, an increase of $1,000 in the six years. During 1904 the Church debt was reduced from $7,000 to $5,900.

Hanford.—Church of the Saviour.—The gentlemen constituting the Vestry for the ensuing year are Messrs. B. L. Barney, Senior Warden; V. E. Hill, Junior Warden; J. M. Bowman, Treasurer; R. J. Heathcote, Clerk; J. W. Barbour, George Aydelott, R. L. McCourt and A. E. Horlock.

About 200 friends of the Rev. Floyd J. Mynard met in the Guild Hall of the Church on Monday, December 5th, to bid their pastor and his family farewell and to wish them God-speed in their new home at Great Falls, Mont. During the evening Hon. E. T. Cosper, on behalf of a large number of Mr. Mynard's friends, presented to him and Mrs. Mynard an elegant silver tea set and accompanied the presentation with an appreciation of the reverend gentleman's work in Hanford, which was heartily indorsed by all present. Both Mr. and Mrs. Mynard feelingly acknowledged the gift and the address which accompanied it. A most delightful and social evening was enjoyed by all, and it was a late hour before the hearty farewells and good wishes had all been given and returned.

Mill Valley.—Church of Our Saviour.—The Rev. H. Howitt, Rector. After the usual service on Sunday, the 27th ult.,

(Diocesan News continued on page 11.)

MISSIONARY COMMENT

FORWARD

Already it seeems a long cry back to the meetings of the General Convention at Boston. Its chief theme was missions. It has gone down in history as "a missionary convention." The missionary leaders of the Church came from far and near and rendered an account of their stewardship. Many were the Macedonian cries for help that found utterance at those gatherings and their voice is still heard. Great was the inspiration that came as the noble army of the Church's missionaries day after day told of their Christian warfare—their victories and failures, but above all *their opportunities*. Encouraging was the report that came from the treasurer as he told of further progress and increased offerings—larger number of dioceses, districts and parishes completing their full apportionment. The dominant note was *encouragement* from what had been accomplished—*inspiration* to enter in and fully accept and fulfil our opportunities. *"There remaineth yet very much land to be possessed."* The grand review is over—

"The tumult and the shouting dies—
The captains and the kings depart—

* * * * * * *

Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget!"

WHAT NOW? Surely it is unreasonable to think that all the enthusiasm and inspiration gathered from the General Convention is to go for naught. Our deputies since their return have been in demand to attend convocations, Woman's Auxiliary and other Church gatherings and tell what they saw and heard of the Church work at that memorable gathering. Again we ask WHAT NOW? Our only reply can be—*must be*—FORWARD.

That church, that parish that rector is unbelieving indeed who, after such a demonstration of the Church's need, the Church's power, the Church's resources, still holds back, uttering the faithless cry—"we be not able to go up and posesss the land." Truly did Dr. Lloyd speak when he said "there is no poverty in God's Church but in the minds of his children"—yes, and the only weakness or insufficiency in God's Church emanates from the same source. God's Church is rich and powerful and sufficient to reach unto the uttermost needs of the uttermost parts of the earth. Shall we not then stop halting and questioning and in the name of the conquering Christ go forward? But HOW?

CHRISTIANITY'S GOD.

Christianity's God is the most hopeful and joyous part of Christianity's message to heathen lands and people. It is the God of Jesus' revelation that differentiates the Christian religion from all other religions and gives to it a good news message for a sinful and weary world, possessing which makes every Christian a missionary. There will be no real going forward until Christians *believe* in Christianity's God. No matter with what unction we may repeat the creed and *say* "I believe in God the Father Almighty," the analytical observer will be justified in saying, if he sees a hundred dollar offering from a one hundred thousand dollar congregation—"I doubt it." To have any inspiration to go forward we most surely must have more faith in, and love for Christianity's God, the Father Almighty, which we will "show forth not only with our lips, but in our lives"—our prayers—our service. To believe in any leader we must render him faith, love and obedience. This we conceive to be first and fundamental in any forward movement for missions.

THE END OF THE APPORTIONMENT

To the question, How are we to put our faith, love and obedience into practice?, the Church answers: by witnessing for Him even to the uttermost ends of the earth. This brings up the plan of apportionment as a means to that end. How can we go forward here? Many objections have been urged against this plan of our Board of Missions to secure the funds necessary for the carrying out of the Church's missionary work. The only objection which seems to us warranted by the facts is that which points out the inequity of the basis upon which the apportionment is made to the different dioceses and districts. We will not dwell on that point here, as in a future issue the subject will be dealt with in detail. But notwithstanding our belief that such an inequity exists, we urge with all our heart, until a revision can be secured, that the clergy and laity stand loyally by the apportionment made by the Church and that they make every effort to meet it. But the logic of the plan has not yet been reached. The Church has apportioned the sum it needs to the dioceses and districts. These have taken the sum allotted to them and apportioned it to the parishes—and there the machinery of the forward movement stopped. With varying results the parishes have been striving to raise their portion in lump sums from those who happened to be present at the one or two services when the appeal for missions was made, but the vast majority has never made up its quota. All criticisms of the apportionment plan should cease until it has been fairly and logically tried. The rectors and parishes have halted at the vital point in the plan. The logic is simple and the end is now clear. *If the Church apportions to the diocese and the diocese to the parish, then the final and logical step is for the parish to apportion to the individual.*

Can this be done? It can and it has been done by some parishes and missions in the Convocation of San Jose. It means work for the rector at the initiation of the movement, to figure out an individual apportionment and to secure the co-operation of the parishioners, but it means work done permanently, and as a result finding his parish named among those who have met their full apportionment. If each rector would devote ten minutes to figuring out what it would cost each communicant member of his parish, we will guarantee that the result will be a deep sense of humiliation as he learns that with the exception of two or three parishes five cents per week for each communicant would realize the full apportionment of his parish for both diocesan and general missions! But we have been speaking only concerning general missions, and the effect of the convention at Boston in making the Church realize its privilege and responsibility. Shall we go forward or rest on our achievements?

A. M. C. AND THE APPORTIONMENT

The annual schedule of the advisory missionary committee, giving the apportionment for general missions for each parish for the ensuing year, has just been issued. It calls attention to the fact that toward an apportionment of $6400 for the year ending August 31, 1904, California sent in $1992.01, which was a decrease of $599.07 from the previous year. An analysis of the

returns given offer food for reflection. We find that 32 parishes and missions gave nothing, which is an improvement over the preceding year, when 43 parishes and missions failed in a like manner.

There are six parishes that gave offerings last year, but failed to do so this year; but there are 17 parishes and missions that contributed this year that did not do so the year before. Here, too, is a gain. The number of parishes and missions completing their full apportionment also increased from six to ten, and an increase in offerings over the year before is noted in 18 churches, while a decrease appears in 13. From this analysis of figures there is much encouragement to be drawn. Nevertheless the sum total points to a decrease of which we cannot but feel ashamed. We lay emphasis on the fact that 17 parishes and missions were added this year to the roll of contributors, and this is great gain. Why there were 13 backsliders can only be accounted for by those that form that list. But we feel convinced that at the close of the present year next August, those same parishes and missions will be found "not wanting." We urge those rectors who are not yet persuaded that they *can* secure their full apportionment to, at least, take up one offering for general missions, so that we may seem not to be wholly indifferent to the claims of God's Church outside our own borders.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

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President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Diocesan Meeting.

On Monday, January 2, 1905, at St. Paul's S. S. room, California Street, near Fillmore, at 2:30 p. m.

Christmas Boxes must be ready and shipped by December 19th, each branch attending to the sending of its own box.

The regular monthly Diocesan meeting was held at St. Stephen's Church on Monday, November 28th, instead of on the first Monday in December, as Bishop Restarick was in the city and able to be present on the earlier date.

The Rector, Mr. Bradley, said the opening prayers, welcomed the Auxiliary to St. Stephen's, and stated that, while there was at present no branch there, he hoped to have one organized by the first of the year. A letter was read on the subject of all the Junior Branches in the Church uniting in working for some one object. The one decided upon was the equipment of the children's ward in Dr. Woodward's hospital in Nganking, China, in which the California Juniors were asked to join. A motion was carried that $10 be raised by the Juniors in this Diocese.

A line from Mrs. Lawver reported her in St. Louis, her future movements being not yet decided.

It was decided to omit the December meeting of the Missions Class, and all members were asked to make a renewed effort in behalf of the meeting in January.

At the conclusion of the business the President introduced Bishop Restarick, who spoke about his work in Honolulu. He told how the idea of an "own missionary" had first been suggested to him by hearing at the annual meeting of our branch, which he attended in 1902, that Mr. Nichols was going to China as O. O. L., and how the idea had been adopted and carried out with wonderful results as soon as it was made known to him by a wealthy Churchman of Ohio. This gentleman was paying the salary of Deaconess Grant, and giving the Bishop $500 a year in addition for the work, besides having bought land and erected buildings for the use of the mission.

When the Bishop had finished, the Bishop presented Mrs. Ah Sue, a member of St. Peter's Chinese Church in Honolulu. Mrs. Ah Sue helps with the work among the Chinese women, and she and her husband were returning from Boston, where they had been to the General Convention. She gave a most interesting account of her life and the work she is doing among her own people. K. W. S.

At the December meeting of the Woman's Auxiliary of Grace Church the Rev. L. C. Sanford, Rector of St. John's Church, and new Dean of the Convocation of San Francisco, gave an excellent address on the results of the Boston Convention. That Convention, Mr. Sanford thought, was destined to be memorable on account of the profound enthusiasm for missions, by which it was permeated. There were between twenty and thirty ladies present at the meeting, to whom Mr. Evans introduced the new Dean in a few suitable words.

A Chapter of the Daughters of the King is in process of formation in the parish.

Marin County Branches.

The Quarterly Meeting of the Marin County Branches of the Woman's Auxiliary took place on Thursday, December 8th, at San Rafael. The schoolroom adjoining St. Paul's Church was well filled, and promptly at 3 o'clock the President, Mrs. Campbell of Sausalito, called the meeting to order. The Rev. R. E. Lee Craig, Rector, then offered a few prayers, and, after the singing of an appropriate Hymn, Bishop Partridge of Japan was introduced to the assembly.

In an entertaining as well as instructive manner this eloquent speaker held his audience spellbound for the space of an hour. At the conclusion of his address the Bishop requested anyone who desired information on any point connected with Japan, its people, customs, religion, etc., to ask him before he left the platform. Many availed themselves of this privilege and thereby gained knowledge of that country not to be found in books.

He spoke of his anxiety for more Missions to be founded in his Diocese, and the need for help to carry on the already extensive work there. To make the plan of the Missionary Society's work more plain the Bishop made use of the blackboard, and with chalk and a few lines, he drew his listeners' attention to the size of the hitherto supposedly small country and its field of work.

This able and brilliant speaker then closed his address, and the singing of a Missionary Hymn which fairly made the rafters ring ended the first part of the programme. Tea was then served by the Young Ladies of the Altar Guild, to which everyone did justice.

Mrs. Campbell then called the meeting to order, and the usual business was proceeded with. A collection was taken up which amounted to $18.50, and was given to the Bishop to be devoted to that part of his work most in need of assistance.

The reports of the several branches were encouraging.

The President spoke of the United Offering which was presented at Boston during the Convention and had realized the sum of $150,000. She urged those present who had not boxes to come forward and take them ere they left, thus carrying on the good work for 1907.

There were twenty-one members present, and all thoroughly enjoyed the meeting and went forth with renewed energy to do more work in "Our Father's Vineyard."

MARY L. BURREY, Secretary.

DIOCESAN NEWS.

[Continued from page 9.]

a memorial service for the late Rev. E. B. Church was held. The Annual Parish Meeting was held on Tuesday, December 6th, the Rector presiding. The Treasurer's report showed a balance to the good. It was pointed out that the Missionary Apportionment last year was unfair to this Church, in that a special effort had been made to relieve the Board of Missions from any further aid to the Church, and the new apportionment was based on the amount raised for that purpose. Mr. Harries was appointed Minister's Warden, Mr. F. Avery, Treasurer, Mr. Freeman, Clerk, and Messrs. House, Bostwick, Rigby and Sellwood were also elected to serve on the Vestry. The delegates chosen were Messrs. Harries, House, Baker, Rigby and Sellwood

Oakland.—Church of the Advent.—At the Annual Parish Meeting the following were elected to serve as Vestrymen: Messrs. Asa L. White, W. D. Goodfellow, Charles Henderson, Edw. G. Hough, Frank Albright and Drs. H. I. Jones and A. K. Crawford.

Bishop Partridge was present with us on the morning of November 20th and preached a most eloquent sermon. The Thanksgiving services were very inspiring. The Rev. Dr. Clampett preached to a large congregation on Thanksgiving eve. The Thanksgiving offering amounted to $535.

Oakland.—St. John's Church. — The Rev. Fr. Parrish is the special Preacher at Evensong on the Sundays in Advent.

The Men's Club of St. John's parish was organized Tuesday evening, November 22d. In response to the invitation of the Rector, Rev. Edgar F. Gee, about thirty of the men assembled in the guild room and listened to addresses by D. Edward Collins, who spoke eloquently on "The Relation of the Man to the Church." He was followed by Dr. F. W. Clampett, Rector of Trinity Church, San Francisco, on "The Relation of the Church to the Man." The third speaker was the Rev. Charles T. Walkley, Rector of St. Paul's, on "The Church Club and Its Purpose." Immediately following these speeches the company adjourned to the dining room, where refreshments had been provided by the women of the Guild. At this time the Club organized with Joseph Daly as President; Oliver Beer, Vice-President, and Clarence Oliver, Secretary-Treasurer. The Club will meet the third Thursday in the month. A great deal of enthusiasm was manifested and the outlook is bright for successful work.

The Jubilee of the Founding of the Church in Alameda County will be observed at St. John's, the Mother Parish, on the first S. after Epiphany, January 8th.

At the Parish Meeting Tuesday, November 29th, the election resulted in the choice of the following gentlemen to serve on the Vestry for the current year: Newton H. Barry, Senior Warden; C. K. King, Junior Warden; Clifton Kroll, Clerk; G. E. Arrowsmith, Treasurer; H. H. Hassard, George Edgar Jackson and Oliver Beer.

A large number of the parishioners showed their interest in the affairs of the parish by their presence. The reports of the Rector, the Treasurer and of the several parochial organizations were very encouraging, manifesting a healthy condition of affairs, and justifying the hopeful spirit that has pervaded every branch of the work during the past year.

Oakland. — St. Paul's Church. — Rev. Charles T. Walkley, Rector. At the annual meeting on the 29th ult. the following were elected to the Vestry for the ensuing year: Messrs. H. C. Taft, Senior Warden; Brace Hayden, Junior Warden; C. R. Jones, N. A. Acker, S. Breck, Secretary and Treasurer; W. A. Barbour, J. H. Wallace, S. C. Farnham, F. Magee and C. Wood. Mr. Waldron declined re-election on the plea of stress of business and enforced absence from town. The number of communicants is reported at 520, of families 235, of souls, 1,200. The parish Record asks for contributions to help cheer the children of the Good Samaritan Mission in their Christmas celebration, the afternoon of the 28th inst., many of them coming from very sad homes. In the Treasurer's annual statement we read: "At the time of our last annual meeting our monthly expenses were in excess of receipts by nearly $82, but under the able leadership of our Rector it is now the reverse, and our receipts are in excess to our expenditures by about $12." A very handsome silver set for the communion of the sick has been presented to the parish by Mr. and Mrs. George Turrill, in memory of their daughter, lately deceased, Bessie E. Turrill.

Oakland.—Trinity Church.—The annual parish meeting was held Tuesday evening, November 29th. The following vestrymen were elected: H. M. Sanborn, Senior Warden; D. M. Doub, Junior Warden; Dr. Benj. Bakewell, Secretary; Julien Mathieu, Treasurer; John Hampton, L. J. Le Conte, J. Sanders, J. S. Jenks.

Friday, December 9th, was observed as a day of continuous intercession in the Church. Beginning with the Holy Communion at 7:30 a. m. Litany was said at 10 and 4, and special prayers for missions at noon. The day closed with evening prayer and sermon at 7:45 p. m., the Rev. Nelson Saunders being the preacher. The Rector reminded his people that the observance of such a day was most appropriate for the Advent season, and the key-note of the services was that of preparation.

The Ladies' Guilds of the parish held a very successful sale of useful and fancy articles on the 16th and 17th of November. They succeeded in raising the entire amount necessary to pay for the paving of the church frontage on Telegraph avenue.

Palo Alto.—All Saints' Church.—The work of a parish in a university town is always busiest in the fall months on account of the many strangers entering the acedemic circles, students and their families. The past few months have been no exception to this rule in this Parish. It has been, in fact, emphasized because the growth of Palo Alto is bringing many permanent residents also into the Church community. In a social way All Saints' Guild and the Daughters of the King have done their part well in several receptions which have indicated the hospitality of the Church to all strangers. On Thanksgiving afternoon the Daughters of the King entertained at the Rector's house the young men and women of the parish who did not go home for the day. The success of this informal reception indicates how much may be done in a small way to show the personal interest that every parish ought to feel in the young people within its borders.

The Convocation of San Jose met in this Parish on November 21. It is sufficient to say here that this meeting, especially the Missionary service, was of real benefit to our people.

All Saints has paid in full its apportionment for the Church Extension Fund, $114.50, and therefore felt a more real interest in all that was said about Missions. Enjoyment and responsibility always go together in missionary work, and we were glad to have this clearly demonstrated at the Convocation.

The Parish Meeting on November 29th resulted in the following elections for the ensuing year in the Vestry: Prof. H. R. Fairclough, Senor Warden; Mr. R. Keatinge, Junior Warden; Prof. A. T. Murray, Treasurer; Prof. G. J. Peirce, Secretary; Mr. J. A. Hosmer, Mr. B. C. Allen and Mr. F. H. Fowler. The Vestry have elected the following delegates to the Diocesan Convention: Prof. H. R. Fairclough, Mr. J. A. Hosmer, Mr. R. Keatinge, Mr. F. H. Fowler, Mr. Meday Price.

The most important result of the Parish Meeting was the instruction given by the parish to the Rector and Vestry to purchase a lot adjoining the present Church property on Waverly street. This marks an epoch in the history of the parish and, we believe, in the history of the work of the Church in Palo Alto. The new lot is 80x200 feet. and has on it a small house which may be used at once for parish purposes. It gives us a total property of 200x200 feet. This forward step means that the Church is established permanently on one of the best and most suitable corners in town, that it will be able to build the permanent church, the Rectory and the Parish House on ample grounds, and in such a manner as to keep the appearance harmonious with the general style of architecture in Palo Alto. The more serious fact is that the Church now has land enough to build such structures as will enable it to meet the needs of a growing community. Had the new lot not been purchased it is more than probable that in the course of a few years a new site would have to be sought, and this would have been not only difficult but would have been an uprooting of many tender affections that the people have for the present location. The immediate financial burden is a heavy one, especially when it is remembered that we number almost no wealthy people in the parish. But the spirit has always been that of each one doing his and her part, and the unanimity with which this new responsibility has been assumed assures the Rector and Vestry that there will be no failure in meeting it. The offering on Christmas Day will be devoted to the first payment on the indebtedness, and we feel sure that it will be a generous one. On the whole, while there is hard work before us the parish is open to congratulations for what this Advent season has meant to it.

San Francisco. — Grace Church.—The Rev. David J. Evans, Rector. At the Parish Meeting on the first Tuesday in Advent the following were elected on the Vestry for the coming year: Messrs. Wm. H. Crocker, Thos. P. Woodward, Kirkham Wright, Lansing M. Ringwalt, Andrew B. McCreery, Wm. Mintzer, George H. Hooke, Wm. M. Gwin, Wm. S. Tevis, Frank P. Deering and Dr. Harry L. Tevis, Mr. Lansing M. Ringwalt Senior Warden and Mr. Wm. Mintzer Junior Warden.

On Wednesday evening, December 6th a Men's Club was organized with about fifteen members. A very interesting paper was read by Mr. Donald Y. Campbell on "The Hague Conference." Officers of the club were elected as follows: President, Mr. Robert J. Dusian; Vice-Prest., C. S. C. Nagel; Secretary and Treasurer, M. Patch. Meetings are to be held once in two weeks in the Diocesan House on Tuesday evenings.

San Francisco.—St. Luke's Church.—Rev. Burr M. Weeden, Rector. — The Vestry of this parish, and its organization, for the year just beginning, are as follows: Senior Warden, A. N. Drown; Junior Warden, Dr. H. C. Davis; Secretary and Treasurer, L. F. Monteagle; E. T. Allen, R. J. Anderson, W. D. Clark, H. L. Davis, G. H. Kellogg, J. P. Langhorne, Dr. G. H. Powers, H. T. Scott, W. A. M. Van Bokkelen.

Unusual activity has been noticed in St. Luke's Parish of late. The new altar and reredos are complete and will soon be dedicated. A new cross has been ordered and will be placed in position probably before Christmas. The altar and reredos are of Utah stone and are very beautiful. The Guild of All Saints Mission realized $370 from its Thanksgiving sale. The labor and enterprise of both men and women were remarkable. Adjoining the small guild room of the Church a large tent was erected. Two men of the parish laid the flood with their own hands and raised the tent. Within this improvised parish house, or tabernacle, the decorations were beautiful and the articles for sale were numerous and attractive, and the tent was thronged with visitors.

The Rector of St. Luke's is at home to men on Thursday ecenings. The Associate Priest, the Rev. F. B. A. Lewis, was at St. Luke's on Sunday, December 4th, and celebrated Holy Communion at 8 a. m. and assisted in the service at 11 o'clock. During Dr. Lewis' vacation of four months at Seabright he held services at the Church of St. John the Baptist at Capitola. It is a summer church and only opened during the vacation months. Dr. Lewis' friends were all glad to see him at St. Luke's, as it was his first visit for some time.

The annual reception and sale of the Twenty-Minute Workers took place on the afternoons and evenings of the 6th and 7th. It was largely attended and highly successful.

San Francisco—St. Paul's Church—At the Parish Meeting on Tuesday, the 29th ult., the following were unanimously re-elected members of the Vestry: M. B. Kellogg, Senior Warden and Treasurer; Henry Euler, Junior Warden; E. D. Bullard, Clerk; Rev. W. M. Reilly, Rector, and John I. Sabin.

San Francisco.—St. Peter's Church.—At the Annual Parish Meeting the following gentlemen were elected Vestrymen: Senior Warden, W. H. Medina; Junior Warden, Alex. Gray; Messrs. A. C. Kains, W. M. Furbush, A. S. Jones, H. K. Hobe and Rev. W. M. Bours. Mr. W. H. Medina was appointed Senior Warden, Mr. Alex. Gray Junior Warden, Mr. A. C. Kains Treasurer, Mr. W. M. Furbush Clerk and Financial Secretary. Messrs. Gray, Kains, Furbush, Cuthbert and Dempsey were elected delegates to Diocesan Convention in January.

The report of Treasurer showed the parish in a very satisfactory financial condition.

San Francisco.—St. Steven's Church.—A very successful and enthusiastic parish meeting was held in St. Stephen's Parish Hall on Tuesday evening, December 6th. About sixty people were present, and after the Rector had opened with prayer, reports from the Treasurer and various societies were given, which showed the parish to be in a very healthy condition. Subscribers for the past year had increased 50 per cent, and the outlook for 1905 was very hopeful. The following Vestrymen were elected: Messrs. Arthur F. Price, Frank H. Gardiner, Alfred J. Fairweather, James B. Miller, J. F. D. Curtis, George E. Bennett and A. F. L. Bell. After the election the Rector made a few pointed remarks, which he concluded by asking the question: "What kind of a church would our Church be if every member were just like me?" Refreshments were served by the Ladies' Aid Society, and an informal program rendered by members of the choir.

San Francisco.—Trinity Church.—The following were elected to the Vestry on the 29th ult.: Messrs. Robert Bruce, Senior Warden; W. E. Dean, Junior Warden; D. H. Kane, Treasurer and Secretary; W. E. F. Deal, J. Landers, H. F. Allen, C. D. Haven, D. W. Earl, F. W. Zeile. The Vestry accepted with much regret the resignation of Colonel J. V. D. Middleton, which he had tendered, on the ground that his return to live in the city is indefinitely postponed, and as a body formally expressed their great appreciation of his "valuable, conscientious and disinterested services" as Vestryman and Secretary for many years and their very deep sorrow at the necessity which compelled him to resign.

UNIVERSITY OF CALIFORNIA

St. John's Club.—The St. John's Club is formed of students and faculty of the University of California who are interested in the Episcopal Church. It has an organization with the customary officers and an executive committee which includes the Rector of St. Mark's, Berkeley. Persons not connected with the University may be elected to membership, as for instance, the Bishops in California, who by the Constitution of the Club, are honorary members. By this means the Club hopes to keep in touch with the Church life throughout the State. The purpose of the Club is to foster a Church spirit among the students and faculty, to bring them together socially, and in an informal way to discuss Church questions. The Club will make some arrangements for special services during Lent, and by such means will attempt to minister to the needs of Church students, while in no way interfering nor conflicting with the University Y. M. C. A. At the last meeting about twenty-five were present. The Rev. George L. Parker from Palo Alto spoke of the meetings which he had had of the Stanford students. The Rev. Edward L. Parsons of St. Mark's, Berkeley, told of the General Convention. The officers are T. Ambrose, '05, President; Hubbard, '06, Vice-President, and S. MacNeil, '08, Secretary-Treasurer.

Girls' Friendly Society.—This Society is not as closely confined to the students of the University as is the St. John's Club. At a recent meeting thirteen young women were initiated. Mrs. Wells is the Secretary, several other faculty ladies being associates.

ORPHEUS CLUB

The recent benefit concert tendered to the Protestant Episcopal Old Ladies' Home by the Orpheus Club of Oakland was a most decided success.

The sixty well-trained male voices in musical unison spoke highly for their leader, Mr. Edwin Dunbar Crandall, and being most admirably accompanied on the piano by Mrs. Arthur W. Moore, there was nothing to mar the harmonious whole.

The violoncellist, Mr. William Leimert, and the vocal soloists, Messrs. Ernest H. McCandlish and Lowell Redfield, were frequently encored and were simply delightful. Those who were present to enjoy such a charming evening felt sorry for those who were not there.

This was the initial concert of the Orpheus Club in this city, and the Board of Managers deeply appreciate the favor and are grateful for its help, the concert netting to the Home something between five and six hundred dollars. Great credit is due to Mrs. Hilton and Mrs. Hamm, who had the management of the affair.

SUMMER SCHOOL.

It is the part of wisdom to deal with every question which concerns the general welfare of the Church in as practical a way as possible. And whether public opinion has grown sufficiently interested in the subject or not, there can be no doubt of the important relation the summer school bears to the future advancement of the work of the Church.

We desire to emphasize this fact by drawing attention to the successful meetings in the interest of Christian education which, in the character of a summer school for teachers, were held recently under the presidency of the Roman Catholic Bishop Conaty at Santa Monica, and to record the settled conviction of those who managed them, that these meetings were of great advantage to the work, and the determination expressed to make them an annual occurrence.

Our Church can not afford to remain indifferent to the course of events, and ought not to refuse to use the modern institutions which practical sanctified common sense has developed into means for the good of the work which God has entrusted to her.—From the **Church Messenger** (Los Angeles) for October.

A CHRISTMAS BELL

Now is a suitable time for churches that are without Bells to avail themselves of the opportunity of getting a Bell, and during the Christmas time "Ring out Merrily the Glad Tidings." It is a fact that a church seems incomplete without a bell and especially so on occasions like this.

For a good bell, and one that can be secured at a moderate price, we recommend the STEEL ALLOY BELL, manufactured by The C. S. Bell Company of Hillsboro, Ohio. This is an old established concern, and their goods are made up of Durability, Quality and Sweetness of Tone.

LITERATURE OF THE DAY.

Ecclesiastes. The Words of Koheleth. By J. F. Genung. (Houghton Mifflin & Co. $1.25)—There are abundant expositions of Ecclesiastes, confessedly one of the most difficult of the Biblical Books; but many of them are words without profit, mere weariness to the flesh, like climbing up a sandy way to the feet of the aged. None of this applies to Mr. Genung's deeply thoughtful effort, for it is the reverse of wearying, and there is distinctly great gain in its pages. He does not regard the unknown author as the bitter, cynical pessimist, as the mere casual reader of the day is so apt to do. Its negative element lies on the surface, but the majority of its readers have not insight enough to see the revealing of a clear, and really noble purpose—of, in fact, the highest purpose and aim of life—beyond the recurring notes of the "vanitas vanitatum." Mr. Genung has set himself to the work of disentangling the positive, constructive strain from the popular conceptions of its tendency, and from whatever in Koheleth seems to offer a basis for those mistaken views, and to prove that "the whole book exists for the sake of the better structure it would build amid the ruins of a baffling world; that it is an uplifting power, not a disintegration." Koheleth probably lived about two hundred years before Christ, in the dark days of that chilling legalism, which in its narrow effort to keep the form of the law evacuated its spirit. He most likely lived at Alexandria, and felt the stirring influences of those Greek ideas, which did succeed in infusing new inspirations of beauty and grace—of the joy that is in the world—into even the formal hardness of the Jewish mind. Koheleth was manifestly impatient of Hebrew conditions. His own horizon was far wider. He unquestionably saw the manifestations of a diviner purpose underlying law than his contemporaries dreamed of, and had visions of a goal beyond, toward which the whole creation was moving, although he, in common with his race, had but shadowy "intimations" of the land of the living beyond death. These, in the main, are the lines upon which Mr. Genung has constructed his book, and we should like to devote a whole page of this journal to a further examination of it. But we would fain persuade our readers to get the book, and to give it that thought and attention which it most certainly deserves. We have read every line of it, and with an interest which never flagged. There is a new translation, divided according to "logical cleavage," a very elaborate introductory study, and a running commentary. Apart from spirtiual gain and from clarified ideas of a perplexing argument, the pleasure this book gives will be great to all lovers of the best in thought and the best in words. Years ago we were lucky enough to find a copy of Mr. Genung's study of **In Memoriam,** and it has been a perennial joy. Just before Koheleth reached us we had read with very great care his study on the Book of Job, and he has also written a little book of 32 pages on Ecclesiastes and Omar Khayam, which we most earnestly recommend to those pseudo-"cultured" people who pin the figment which passes for their faith to the heathen skirts of Omar, but who, all the same, are blessedly ignorant of the real drift of his seductive lines.

The Wisdom of the Desert. J. O. Hannay. (Thos. Whittaker, New York. $1.00.)—The Wisdom of the Desert is a marvellously well chosen selection from the sayings of the founders of monasticism, the monks and hermits of the Nitrian Desert, who in the fourth century went out from the world to serve God after a better fashion than they conceived possible amid the distractions of the world. There is a very concise, extremely well written historical introduction, and each group of sayings is prefaced by a brief devotional chapter. It is a very curious chapter in the history of the Church, the story of these solitaries, and there are great names among them—great, that is, in devotion, and in their burning desire to attain to the highest life. Every one knows Charles Kingsley's "Hermits," but that fascinating book has not much to say of the Egyptian monks. There are some wonderful bits in "Hypatia," both for and against, and no one who has ever read the book can forget the beauty of the last few pages. But the wisdom of the stern ascetics which Mr. Hannay has collected with so much pains is a wisdom for all time, and whether the story of its authors is known or not, their words have a message and an application, even for these so different days. It is very decidedly a book to be thankful for and one that will well repay continuous use.

Publications by the Henry Altemus Company (Philadelphia):

Her Fiance. Josephine Daskam. ($1.00.)

Chuggins. H. I. Hancock. (50 cts.)

Amy Dora's Amusing Day. F. A. Bicknell. (50 cts.)

A Nation's Idol. C. F. Pidgin. ($1.50.)

Baby Bible Stories. Gertrude Smith. (50 cts.)

Her Fiance is a clever, sparkling story of girls' college life, and there are three others, also very good, but not quite equal to the witty mischief in the first.—**Chuggins**—uncou th name, rather, but fitting well the chunky, resolute boy whose fortunes it relates. Of course he was ignorant of heredity as a formulated doctrine, but he had strong faith in the thing. Three of his forbears had fought in great wars, therefore it was borne in upon him that he also must be a soldier. How he schemed his way from the old farm in Vermont to the firing line in Cuba, and what he did there, this little book tells, and tells remarkably well. A very good gift for a boy.—**Amy Dora,** no doubt, had a quite remarkably amusing day from her own point of view, and the story of her doings will, very likely. prove just as delightful to the children of her own age. It is rather startling and wildly improbable, but those are two large elements in the success of a book for children.—**A Nation's Idol** is rather ambitious in its aims, which seem to be somewhat beyond those of a mere novel. Benjamin Franklin and his political mission to France—treaties between high contracting powers—national complications—share the interest with the old plot of a bitter family feud, a very exciting love story, repeated abductions of the heroine and her marvellous escapes, and the final adjustment of all opposition to the only fitting culmination; Beaumarchais, Voltaire, Burke, Paul Jones, even George Washington, appear on the scene. The book is not wanting in stirring incident; there are a couple of sea-fights, a few murders and two detective stories, in addition to the above thrilling ingredients. So that even the jaded novel-reader may be quickened by new sensations.—**Baby Bible Stories** is another of the ever multiplying attempts to make the Bible interesting to children. Well intentioned beyond question and, in this as in other cases, passably well executed; yet we believe that any intelligent parent had better perform their own work of adaptation.

Eighteen Miles from Home. W. T. Hodge. (Small, Maynard & Co., Boston).—A well told little story; just the thing to give a young lad for a Christmas box.

MAGAZINES.

Scribner's has one striking and very distinctive feature, a series of scenes from the Old Ballads, by Beatrice Stevens. These are in the style of illuminations, and are far away the best things of the sort we have ever seen in a magazine—the best in fact we have seen anywhere for a long time. Madame Waddington has a veritably delightful paper: "Christmas in the Valois," and the other contents have the flavor of the season.——**McClure's** is, as usual, full of good stories; but every one who has the least care for the welfare of the country should read and take to heart the article on the Increase of Lawlessness in the United States. The facts seem to be as incontrovertible as they are in their chilly truthfulness appalling.——**Records of the Past** has an article on the Pueblo Indians, and another on Ancient Rome, both amply illustrated.

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The John Tennant Memorial Home

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

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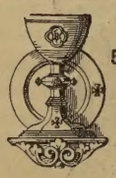

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